phautc tradition before-mentioned, which accordingly, as Aristotle also elsewhere declareth concerning it> did *IK* w*;rm; Wvra -ysw^v, generate all things whatsoever, even the gods themselves universally, out of Night and Chaos, making Love itsrlf likewise! to have been produced from an egg *vf the Night; I say, that this was nothing else but a mere depravation of the ancient Mosaic cabala, as also an absolutely impossible hypothesis, it deriving all things whatsoever in the universe, besides the bare substance of senseless matter, in another sense than that before-mentioned, out of nonentity or nothing; as shall be also farther manifested afterwards.

We have now represented the sense and generally received doctrine of the ancient Pagan theo-logers, that there was indeed a multiplicity of gods, but yet so that one- of them only was cfys'wif-roc» iugonerate or unmade, by whom all the other gods, together with the world, were made, so as to **have** had a uovity of being> or a temporary beginning of their existence; Plato and the Pytlia-gorrans here only differing from the rest in this, that though 'they aekaowledgecl the world and all the mundane gods to have been generated together in time, yet they supposed certain other intelligible and supraniundane gods also, which however, produced from one original Deity, were nevertheless eternal or without beginning. But we must acknowledge, that there were amongst the Pagan Theiste some of a different pprftuaHfton from the rest, who therefore did not admit of any thcogonia in the sense before de-clared, that fe, any temporary generation of gods, because they acknowledged no cosmogonia, no